

John 20:30-31

“Belief in Yeshua, the Son of God”

“Therefore many other signs Yeshua also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Yeshua is the Messiah, the Son of God; and that believing you may have life in His name.”

Before the epilogue of John 21, the response of the disciple Thomas to Yeshua is followed up with, “In the presence of the *talmidim* Yeshua performed many other miracles which have not been recorded in this book. But these which have been recorded are here so that you may trust that Yeshua is the Messiah, the Son of God, and that by this trust you may have life because of who he is” (John 20:30, CJB/CJSB). Readers are necessarily piqued when encountering “that you might believe that Jesus is the Christ the son of God, and that believing you may have-life in the name of him” (Brown and Comfort),²⁸³ *hoti Iēsous estin ho Christos ho huios tou Theou, kai hina pisteuontes zōēn echēte en tō onomati autou* (ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ).

Preceding in John 3:36, Yeshua declared, “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.” Some have raised the question as to whether or not the Gospel of John is intending to be evangelistic, in declaring of Yeshua to others, *or* if it is more intending to be apologetic, in explaining Yeshua to those already committed to Him. That John 20:30 is concerned with eternal life, in that those who believe in Him are granted reconciliation and everlasting communion with their Creator, is easily deduced.

Some proponents of a low Christology will claim that all that is necessary in order to receive eternal life, is a recognition of Yeshua as the Messiah. John 20:30 does say, after all, “that you may believe that Yeshua is the Messiah” (PME). When Yeshua’s full title and accolades are recognized here, “that Yeshua is the Messiah, the Son of God” (PME), it is simply assumed that the titles “Messiah” and “Son of God” are synonyms, with no requirement present of recognizing some Divine figure in order to be afforded eternal salvation. Those who have been reading this Gospel, know from Yeshua’s presentation by Pilate before the crowd (John 19:7), that the title “Son of God” does bear significant Divine overtones (addressed previously).

²⁸³ Brown and Comfort, 405.